THIRUKKURAL EXPRESS

Fortnightly Published every first and third Sundays

Honorary Editors: Thirukkuralar Dr. R. Prabhakaran-

& Dr. Mrs. C. Rajeswari

Executive Editor: Dr.Maraimalai Ilakkuvanar

Thiruvalluvar Era: 2056 Aippasi—16 C.E.:2025-November-2

A Foreword in English for a Tamil book titled ''HOW TO TEACH TAMIL''authored by Ilakkuvanar when he was a Tamil teacher at Nannilam Board High School during 1940.

General Introduction

In this little volume, the author has made a unique and laudable attempt to set forth, in a concise but none-the-less comprehensive form, ways and means which may, with advantage, be adopted to bring about the renaissance of the Tamil language and to restore her to the pristine purity and glory which it was her proud privilege to enjoy during the Sangam age. Literature is admittedly the mirror of the ideals and aspirations of a people, their customs and manners, and their culture and civilisation. Judged by this standard, the prolific output of high class literary works during the Sangam age bears ample testimony to the excellence of culture and height of civilisation that prevailed over Tamil Nadu during these halcyon days not to speak of the potent and mighty influence of her arts and literature upon the lands bordering the Indian Ocean and the immense treasure that steadily flowed into the land, because of the vastness of her trade and commerce which extended, in those days, from Java and Sumatra on the East to Egypt and Babylonia on the west.

Bat, since then, she seems to have fallen up an evil days, and, owing to a combination of various causes, the canker of decadence, neglect and sloth set in, and slowly ate into the vitals of the Tamil Society, with the consequent result that, for about a thousand years preceding our own times, the literature of the land seems to have practically come to a standstill, and, but for a very few works of outstanding

merit which lay scattered faring the period like cases in a desert this age may well be called the barren period of Tamil literature. Indeed, towards the close of the last century, things had come to such a pass that Tamilians of light and culture began to consider it infra dig to address, on public platforms, in their own mother tongue.

But, in the beginning of the twentieth century, a change of the better came over the land, thanks to the soul-stirring, patriotic and inspiring songs of Vara Kavi Subramanya Bharathi, to the fine prose works of Arumuga Navalar who introduced a fresh outlook and gave a new orientation to the art of writing prose compositions, red the original and scholarly researches of Mahamahodadyaya V. Swaminatha Aiyer and his revered preceptor, Mahavidwan Meenakshisundaram Pillai, and it is indeed a welcome sign of the times that the ancient language of Thiruvalluvar and Kambar is last coming back into her own, and that, helped on by the incoming irresistible tide of nationalism, strenuous attempts are now being made her, once again, the appropriate vehicle for the interchange of thoughts and ideas among the people who constitute the Tamil Group.

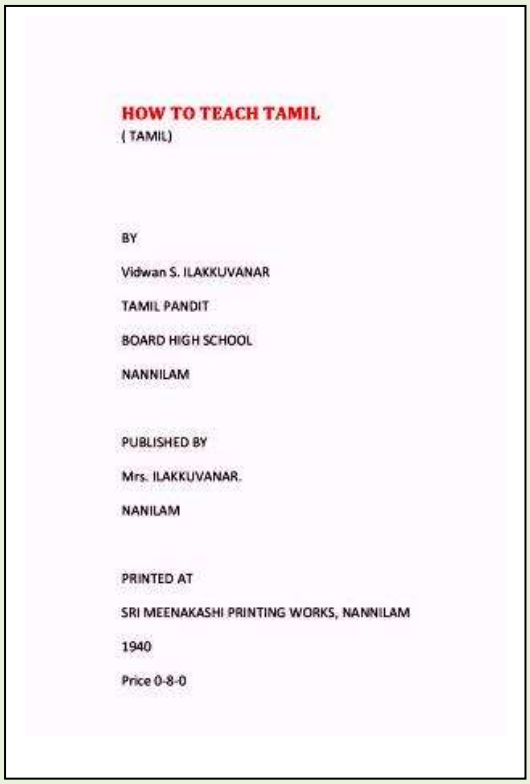
But, the success of the renaissance movement depends mostly upon our Pandits, for, on them devolves the stupendous ask of propagating, among the Tamilian youths, a real and biding love for their mother tongue, and of inspiring their juvenile minds with an irrepressible ardour for enriching the terature of their land with their own solid contributions consisting of both original works and popular translations of the works of eminent authors in the other languages of the World. It behoves cur Pandits, therefore, to shed away, once over all, their inferiority complex, to get rid of all pedantry and obscurantism which some of them at least cannot but he said to have been guilty of, and to make their instruction is interesting and lively as they can, by taking to up-to-date methods of language-teaching.

Himself a teacher of experience is Secondary Schools, and inspired, as he is, by a burning love for his mother Tongue. Mr. Ilakkuvan is, in my humble opinion, doing a distinct service to the Tamils by trying to focus their attention upon the necessity to give an impetus for the development of the mother-tongue, and by chalking out, mainly for the benefit of his brother-teachers, methods that may usefully be employed in the teaching of the language, so as to render its study interesting and

popular. There cannot but be differences of opinion in the matter of details, the methods and means suggested-for not even the tallest among us can at any time, claim to have said the last word on such a subject-but nobody will be better pleased than Mr. Ilakkuvan himself, nay, he will feel himself more than amply repaid for his labours, if his endeavour should result in stimulating thought and provoking healthy criticisms and constructive suggestions. Nor can he be denied the praise and commendation due to him for being almost a pioneer in the field in having come out with such an enterprising brochure. May his labours be crowned with success, and may God vouchsafe unto him sufficient guidance and light so as to enable him to bring out, in future, more useful publications of this kind for the betterment of our beloved and glorious Tamil Nadu.

Board High School,
Nannilam.
19-1-40

S. Aravamuda Aiyangar.
Head-master



HOW TO TEACH TAMIL
(TAMIL)

BY
Vidwan S. ILAKKUVANAR
TAMIL PANDIT
BOARD HIGH SCHOOL
NANNILAM

PUBLISHED BY
Mrs. ILAKKUVANAR.
NANILAM

PRINTED AT
SRI MEENAKASHI PRINTING WORKS, NANNILAM
1940
Price 0-8-0

[It can be noted that this Foreword was given by the Headmaster of the school where he was working. During that time Ilakkuvanar was a staunch Periyarist closely associating himself with the Self-respect movement)

Thirukkural as a Perfect Guide for Welfare State

--- Maraimalai Ilakkuvanar

Thirukkural, a classic Tamil text by Thiruvalluvar, lays a robust ethical foundation for a welfare state through its section on governance (Porutpāl) and virtue (Aram), which naturally expands into a cosmopolitan view based on universal human principles.

☐☐ Guidance for Establishing a Welfare State

Thirukkural instructs the ruler and the administration to uphold duties that are central to the concept of a welfare state:

* Focus on Public Welfare:

குடிதழீஇக் கோலோச்சும் மாநில மன்னன்
அடிதழீஇ நிற்கும் உலகு. -544

A king who loves and cares for all, in his mighty land so vast,
Will find the world beneath his feet, with peace and order cast.

* Justice and Equity:

எண்பதத்தான் ஓரா முறைசெய்யா மன்னவன்
தண்பதத்தான் தானே கெடும். -548

A king who rules with blinded heart, searching not the truth,
Will lose his land and honour both, misled in reckless youth.

Justice is key to a prosperous society.

* Freedom from Want:

A true state is one free from poverty, hunger, disease, and fear (Kural 731-739). This highlights a responsibility for social security and health, which are core tenets of a welfare state. Thiruvalluvar strongly condemns poverty and begging, urging the state to create conditions where such suffering is eradicated.

* Ethical Acquisition and Distribution of Wealth: A righteous ruler must acquire wealth ethically and manage it with foresight. The wealth should be safeguarded and distributed equitably to ensure the benefit reaches all members of society, not just the elite.

☐ Leading to a Broad Cosmopolitan View

The principles that establish a welfare state, such as impartial justice and universal compassion, inherently lead to a cosmopolitan view:

* Universal Ethics and Humanism: The Thirukkural avoids any sectarian or regional references, focusing instead on universal human virtues like love (Anbu), compassion (Arul), honesty, and non-violence. Its moral framework is applicable to all people, transcending geographical and religious boundaries.

The text's focus is on the human being as an individual and part of society, making its guidance globally relevant—a hallmark of cosmopolitan thought.

Shared Responsibility and Collective Well-being: The text promotes the idea that "the duty of the individual is to society and the race," and the duty of the state is to the individual. This mutual relationship promotes a sense of collective well-being that naturally extends beyond the immediate community or nation.

The World as Kin: By emphasizing virtues like sharing and caring (Kural 211), which are necessary for internal social harmony, the text implicitly encourages a view where all of humanity is interconnected. The principles of justice and welfare applied within the state are the same principles that guide just and harmonious relationships between states and all people.

In essence, by advocating for a state based on ethical leadership, social justice, and collective welfare, the Thirukkural establishes a moral standard for a just society whose principles are universal and non-parochial, thereby championing a broad, cosmopolitan outlook on humanity.

☐☐ Kurals Guiding the Welfare State (Porutpāl)

These couplets emphasize the core responsibilities of a righteous ruler toward their people:

Justice & Rule of Law

அந்தணர் நூற்கும் அறத்திற்கும் ஆதியாய்
நின்றது மன்னவன் கோல். -543

From the sceptre of a noble king, comes virtue and wisdom's rise,
The sages learn, and the kingdom thrives, beneath its watchful eyes.

Impartiality and Integrity in Governance.

Poverty Eradication

Kural 731:

உறுபசியும் ஓவாப் பிணியும் செறுபகையும்

சேரா தியல்வது நாடு. -734

The land is blessed where peace reigns without a foe,

Where famine, plague, or war do not sow woe.

Public Health, Economic Security, and Social Welfare.

பிணியின்மை செல்வம் விளைவின்பம் ஏமம்

அணியென்ப நாட்டிவ் வைந்து. -738

A country's jewels are five: health, joy, fertile land,

Wealth, and secure defense by a mighty hand.

Ethical Taxation

வேலொடு நின்றான் இடுவென் றதுபோலும்

கோலொடு நின்றான் இரவு. -552

Like robbers who demand with lance, so kings unjustly reign,

When they, with sceptre swayed by greed, seek only selfish gain.

Fair & Just Taxation; condemning oppressive collection. |

Duty of the Ruler

Kural 388:

முறைசெய்து காப்பாற்றும் மன்னவன் மக்கட்கு

இறையென்று வைக்கப் படும். -388

A king who rules with justice and firmly guards the throne,

Is revered by his people, as if divine powers he has shown.

Resource Management and Equitable Distribution. |

☐ Kurals Advocating the Cosmopolitan View (Aram)

These couplets focus on universal ethics that transcend local, ethnic, or religious divisions, leading to a broad humanistic perspective:

Universal Kinship

Kural 393:

தாமின் புறுவது உலகின் புறக்கண்டு
காமுறுவர் கற்றறிந் தார். -399
Their joy is the joy of the world, they see,
And thus they cherish learning, infinitely.
(Often quoted by scholars as the essence of the Kural's philosophy, though the exact couplet is about learning from the world.) |
Global Citizenry and Human Unity; transcending nationalism. |
The Nature of Love
என்பி லதனை வெயில்போலக் காயுமே
அன்பி லதனை அறம். -77
As the sun burns beings small and frail,
Righteousness scorches those who love's light fail.
Universal Love (Anbu) as the basis for all human interaction. |
Value of Compassion
Kural 244:
மன்னுயிர் ஓம்பி அருளாள்வார்க்கு இல்லென்ப
தன்னுயிர் அஞ்சும் வினை. -244
He who strives to save undying souls with zeal,
Will never know the dreaded guilt that sinners feel.
Humanitarianism and Empathy toward all beings.
Wealth for Sharing
தாளாற்றித் தந்த பொருளெல்லாம் தக்கார்க்கு
வேளாண்மை செய்தற் பொருட்டு. -212
The wise say when wealth rewards their toil,
It's meant for benevolence, not for selfish spoil.
Altruism and Social Responsibility; wealth is a tool for public good. |
These principles show that the Thirukkural does not merely guide a state; it establishes a moral code for an ideal global society founded on justice and shared human welfare.
That is an excellent transition, as the Thirukkural's welfare and cosmopolitan principles have profoundly shaped modern thought, particularly in South India.

☐ Influence on Modern Political and Social Movements

The non-sectarian, humanistic, and justice-oriented nature of the Thirukkural has made it a powerful ideological tool for movements focused on social reform and egalitarianism.

1. The Dravidian Movement and Social Justice

In Tamil Nadu, the Thirukkural's secular philosophy and emphasis on equality were central to the Dravidian Movement, spearheaded by leaders like E.V. Ramasamy (Periyar) and C.N. Annadurai.

* Challenging Hierarchy: The Kural's universal ethics, which do not reference caste or ritualistic practices, were used to challenge the hierarchical caste system and promote a rational, self-respecting society. The text became a core literary foundation for claiming an ancient Tamil culture independent of Sanskritic traditions.
* Emphasis on Equality: The movement highlighted the Kural's critique of injustice and its call for treating all human beings equally. This aligned perfectly with the push for social equity and the fight against caste oppression.
* Secular Governance: Dravidian political parties, upon forming the government, actively promoted the Thirukkural's ethical and governance principles, integrating its teachings into school curricula and using its maxims as a guide for administration, essentially advocating for a secular welfare state.

2. Universal Ethical Framework

Beyond regional politics, the Thirukkural's principles resonate with global human rights and ethical movements:

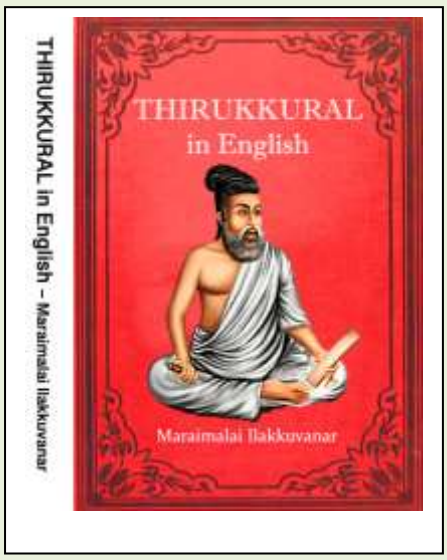
* Global Recognition: The text's focus on universal virtues—such as non-violence (ahimsa), integrity, and the duty to help the poor—has been recognized by international figures and thinkers, reinforcing its status as a cosmopolitan ethical guide.
* Modern Relevance: Its balanced view on wealth—that it must be acquired ethically and primarily used for social good—offers actionable insights for contemporary issues like corporate social responsibility (CSR), ethical leadership, and addressing global economic inequality.

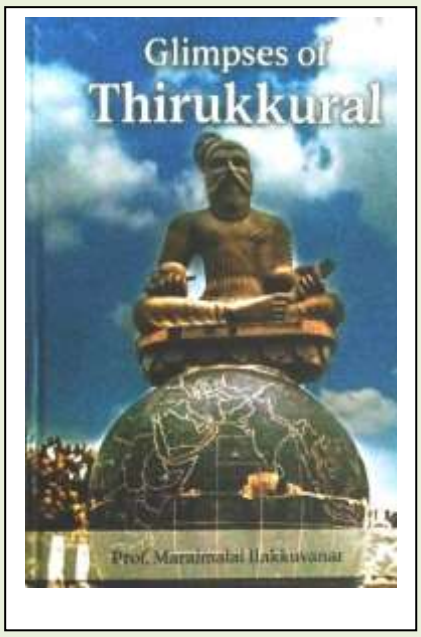
* Compassion and Humanitarianism: The stress on Compassion (Arul) as the foundation of virtue (Kural 241) aligns directly with modern humanitarian efforts that seek to alleviate suffering and promote shared human dignity across all borders.

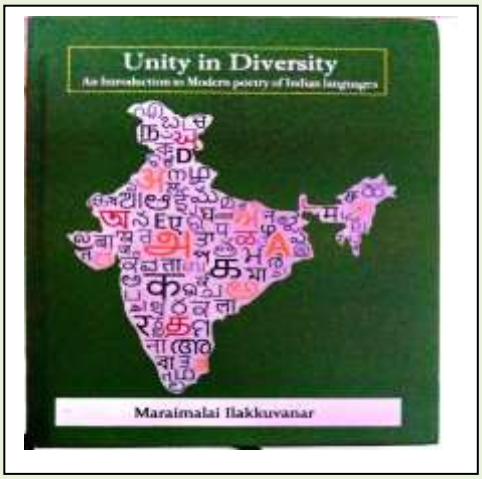
அருட்செல்வம் செல்வத்துள் செல்வம் பொருட்செல்வம்
பூரியார் கண்ணும் உள. -241

Among all forms of wealth, 'kindliness' is the best;
The wealth of goods even the vilest possess.

In essence, by grounding governance in the welfare of every citizen and rooting personal conduct in universal humanism, the Thirukkural provided a classical, authoritative text for modern movements to advocate for an inclusive, just, and egalitarian society.







For these books Contact: www.chaarsg.com